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development of academic censure. He suggests that the uniqueness of the documentation of the Foulechat and Monteson cases has opened up new areas for investigation, namely the role of the disputation in the process of public revocation. He finally stresses, rightly, that many texts still remain to be examined.

The conclusion is followed by an appendix (called, for some reason, appendix A) listing the fourteenth-century chancellors and their degrees, a select bibliography, and indexes of legal citations, biblical citations, and names and subjects. The last index seems rather limited and could have been more useful if a short explanation of its contents had been given: why does it list, for instance, the names Congar and Chenu, mentioned in footnotes, but not others, like Courtenay (quoted for instance on 165 n. 2)?

Apart from some small textual errors, this thorough and careful study seems to me a rich and very useful contribution to the discussion of academic heresy and its correction, mainly because of the author's application of canon law and medieval corporate theory. And, as the author rightly remarks, "the application of [these disciplines] to the every-day problems of university life will continue to enhance our understanding of how medieval intellectuals thought, worked, lived, and contributed to their world."

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SEYYED HOSSEIN NASR, CANER K. DAGLI, MARIA MASSI DAKAKE, JOSEPH E. B. LUMBARD, and MOHAMMED RUSTOM, eds., *The Study Quran: A New Translation and Commentary*. New York: HarperOne, 2015. Pp. lix, 1988; 11 maps. \$59.99. ISBN: 978-0-06-112586-7.

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The *Study Quran* is a monumental work, comprising more than two thousand pages of densely written text. It is the outcome of a nine-year-long collaborative scholarly effort led by Seyyed Hossein Nasr. It can be regarded as a counterpart to the long-established *Harper Collins Study Bible* or the *Jewish Study Bible*. Written by Muslim scholars from different backgrounds, it provides, similarly to these works, an ecumenical outlook. The work consists of three parts, a translation, an accompanying verse-by-verse commentary with an introduction to each sura, and fifteen essays on topics relating to the Qur'an. In contrast to its Christian and Jewish counterparts, the commentary section in the *Study Quran* takes a much more prominent place, with every single verse being commented upon and comments sometimes reaching a length of several pages.

Let us first consider the translation. The Qur'an is notoriously difficult to translate. Not only is it very dense and has a very particular style, it is also often elliptical and allows for different readings. This has led many translators to use interpolations to clarify the text, usually in light of the later exegetical tradition. The *Study Quran* tries to avoid this and stays very close to the text. This is indeed often possible, as the accompanying commentary can provide the necessary clarification. Nevertheless, some interpolations are still needed to render the text in proper English; these are clearly indicated by square brackets. Although there are occasional archaisms, the editors produced a lucid and mostly consistent translation, a considerable achievement given the number of scholars working on the project. There is some inconsistency, however, in the use of the second person singular. It is usually rendered as "thou" and implied to be referring to Muḥammad (or occasionally to other prophets and their kin), while both the singular form when used in dialogue and the plural form are rendered as "you." However, in Sura 84.6, "thou" is used although the pronoun clearly refers to mankind ("O mankind! Truly thou art labouring unto thy Lord laboriously"), while in Sura 82.6–8 it is rendered as "you" ("O mankind! What has deluded you with regard to your noble Lord"). Likewise, in Sura 12 Joseph and his father are usually addressed by "thou" (e.g., 12.5–6; 12.11),

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while other individuals are addressed by “you” (e.g., 12.41, 12.50, 12.78). But Zulaykhā also addresses her husband by “thou” (12.25), while the prisoners address Joseph by “you” (12.36). There are clearly some mistakes or inconsistencies in the above examples, but the deliberate distinction between “thou” as referring to prophets and their kin and “you” (singular) as referring to other people seems problematic in general. It is a deviation from the principle of translating the text with as little commentary as possible, as the second person singular can often be understood to refer to the reader or listener of the text in general, rather than (or in addition to) the Prophet. This would, for instance, be true for many of the occurrences of the phrase “and hast thou not seen” (*a-lam tara*), for which at least in some cases the addressee does not have to be the Prophet. The commentary on Sura 35.27 mentions this possibility, and in some cases this seems to be the more likely intention, for instance in Sura 31.31 (“Hast thou not considered that the ships sail upon the sea by God’s Blessing, that he may show you [plural] His signs. Truly in that are signs for all who are patient, thankful”). These inconsistencies, however, should not distract from the overall very clear and readable translation.

The second part, the verse-by-verse commentary, is at the heart of the *Study Quran*, and this is what really sets it apart from all previous translations. There are a number of English translations of the Qur’an that come with annotations, and there are even a few translations of individual *tafsīr* works. But this is the first work that provides insight into the vast exegetical tradition of how specific verses were understood and how they informed Islamic law, theology, and other fields. The forty-one commentaries used include early works, such as Muqātil ibn Sulaymān’s, and all the major classical and medieval commentaries as well as two modern ones (Ibn ‘Ashūr and Ṭabāṭabā’ī). The focus is clearly on the classical tradition, and this is presented in its diversity, including Sunni and Shi’i views, esoteric interpretations, and different theological positions. One might have wished for the inclusion of a few more influential modern interpretations (in particular because some modern interpretations are adduced, anonymously, in the commentary, for instance on Sura 4.34 or on Sura 7.80), but there are of course limits to what is achievable in a project like this. The commentaries provide good insight into the intellectual tradition and the diversity of interpretations. This diversity of interpretations, including some which may not be considered to be mainstream, makes the commentary less suitable as a source for guidance for Muslims, in particular in questions of creed and law. It likewise cannot present all views on a specific verse and its interpretation. The *Study Quran* thus neither provides a comprehensive discussion of the exegetical tradition on a verse nor necessarily clearly identifies a majority position on its interpretation. But it provides an excellent starting point for further exploration and will suffice in many contexts. One might have wished for cross-references to parallel passages in other suras, but this would have resulted in an even more voluminous work.

The final part consists of fifteen essays on various topics related to the Qur’an, such as different forms of Qur’anic commentaries, the Qur’an as a source of Islamic law, Qur’anic ethics, or the question of war and peace in the Qur’an. The rationale for the selection of topics is not always apparent. One may, for instance, wonder why an essay on the scientific commentary of the Qur’an was included, while these commentaries are absent from the main part. The essay on how to approach the Qur’an will be very particularly useful for those unfamiliar with the text. As is the case with the commentary, these essays provide good starting points to explore specific topics in more detail. To this end, it would have been helpful to include some advice on further reading on each topic.

The three parts are supplemented by an index of the *ḥadīths* referred to in the commentary and a very helpful general index, as well as short biographies of the commentators and eleven maps. The *Study Quran* will prove to be a tremendously useful resource for everyone who is interested in getting beyond the literal meaning of the Qur’anic text.

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